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AZAAN

THE GREATNESS OF AZAAN AND ITS VIRTUES

Although the method and extent of Azaan has reached us via the blessed link of the Sahabah (R.A.), we still find unsatisfied groups and individuals who are attemping to alter or amend the original text of the Azaan and Iqaamat. Some exceed the limits by adding words before or after the Azaan whilst other modify the main section. Their breaking away from the method shown to us by the Sahabah (R.A.) is a clear indication of the fact they have no love, respect, honour or confidence in the noble companions of our beloved Nabi (sallallaahu-alayhi-wasallam). It also denotes that, without any doubt, those who indulge in such malpractices cannot belong to the Ahle-Sunnat Wal Jamaat. Whether such groups affirm it or not--for no one will admit being on the wrong, their actions speak louder than words and their dislike for the Sunnat as conveyed to us by the Sahabah (R.A.) cause them to interfere with the Azaan and many aspects of the Deen.

Those acts which are very important and which play a very significant role in the flourishing and in the improvement of Deen-e-Islam, are referred to as "SHAIR-E-ISLAM" -- SYMBOLS OF ISLAM.

Azaan holds a very high and notable position amongst these Symbols of Islam and plays a vital role in enhancing and beautifying the Deen of Islam. Lying hidden within the Azaan itself is the means for the improvement and success of the Muslim World. The mere realisation of this fact alone would enable the Muslims to elevate their status and to exhibit Islam as the leading religion of the World.

Unfortunately we have lost sight of the greatness which is in the Azaan and due to this oversight we are unable to reap the benefits and enjoy the fruits which would have otherwise reached our lot. Our actions merely portray rituals and habits which are hollow and lifeless. Once the reality of anything is removed from the heart only a empty shell remains. Likewise when the reality of Ibaadat (worship) leaves the heart then a mere shape, devoid, of any substance, is left behind and this form grows to become the habit, ritual or custom; and the following of such rituals has been clearly prophesised as one of the signs of the Day of Qiyamat by our Nabi Muhammad (sallallaahu-alayhi-wasallam) who said:

"That very soon a time shall come upon the Muslims when Islam will remain in name only and the Qur'aan will be left with only its script or writing."

When only the name of Islam prevails and when the Holy Qur'aan looses its original fountain-head of Goodness and Guidance then, without any shadow of doubt, the bubbling spirit of Islamic actions and Symbols will be

replaced by impotent rituals lacking all vitality. In such circumstances can there be any hope of reaping the fruits and benefits originally enjoyed within a flourishing Islam?

It has to be clearly borne in mind that the religious veneration accorded to any Symbol of Islam must conform to the highest calibre so that the superlative degree of Imaan and Islamic fervour maybe maintained throughout. Indeed the reverence shown to a Symbol of Islam is tantamount to the reverence and respect for Almighty Allah. This explains the reason why any disrespect or slightest type of mockery against a Symbol of Islam can never be tolerated

Shah Wali-ullah Dehelvi (R.A.) in his Hujjat-ul-Baligah V. I, page 66, defines the Symbols of Islam thus:

"I mean by 'Shair' those external exhibits which have been ordained so that by their means the Ibaadat and worship of Allah could be carried out in other words they are there specifically for Allah so much so that their respect reflects the respect to Allah, their reverence is the reverence for Allah. Any negligence in this regard is in reality the negligence of the respect and reverence of Allah. This fact must be deeply embedded in the bottom of our hearts so indelibly that only the splitting of the hearts would release it!"

It is clear from this that by feeling reverence for and showing deep respect to the 'Shair' one attains closeness and proximity to Allah. Hence the command to show respect and to revere these Symbols as ordained in the following verse of the Quaraane-Majied:

"That the person who respects the Symbols of Allah displays piety in his heart."

So from amongst the 'Shair' of Islam we find an outstanding example in AZAAN, the respect, reverence, importance and virtues of which we hope to explain in this booklet - (Wama Thofiki illa Billah).

AZAAN

The Dictionary meaning of Azaan is to INFORM because by means of calling out aloud an informant reveals information about the imminent commencement of Namaaz. So this call is known as Azaan.

THE ORIGIN OF AZAAN

How did Azaan originally begin?

Owing to the great stress being laid for the performing of namaaz with Jamaat and the necessity for all Muslims to gather at one place at a particular

time for this it was necessary to make some form of announcement. So the Sahaba (R.A.) discussed the need to devise a system which could inform the believers about the different Namaaz times and facilitate their timeous congregation at an agreed venue. Numerous ideas were put forth. One suggestion involved the lighting of a huge bonfire to alert the Muslims but Nabi Muhammed (sallallaahu-alayhi-wasallam) disapproved because it is the actions of the Fire worshippers. He also disliked the idea of blowing a bugle as this is similar to the practice of the Yahuds, the Jews. Some of the Sahabah (R.A.) suggested the usage of a bell but Nabi (sallallaahu-alayhi-wasallam) stopped them from this also saying that this was prevalent amongst the Nasaara, the Christians. In the beginning some had suggested that a flag should be hoisted at the time of Salaat and the Muslims, on seeing this, should inform each other. This suggestion however, did not find favour with Rasulullah (sallallaahu-alayhi-wasallam). The Sahabah then returned home as no specific method was found suitable for adoption.

That night Hazrat Abdullah Bin Zubair (R.A.) had a dream in which the method of Azaan and Iqaamat was shown to him. The next morning he explained too Rasullullah (sallallaahu-alayhi-wasallam) about this. On hearing this Rasullullah (sallallaahu-alayhi-wasallam) said that this dream is the Truth and accordingly the announcement for Jamaat commenced. This incident has been recorded in authentic Ahaadith and from it several things come to light:

1. The Commandments of Allah Ta'ala have started because of the needs and necessity of the people and for their comfort.
2. In communities where ignorance and folly are rife the "Shair" of Deen act as shields against such un-Islamic practices and encourages desirable resistance of all their influences so that no action which is in vogue in their religion maybe adopted in our Deen.
3. Azaan has been made a part of Shariah for the sake of Namaaz. The original purpose is that the invitation for Namaaz be given to allow Muslims to gather for prayers. Therefore after Azaan the Namaaz should not be delayed unnecessarily. In other words there should not be such a long pause which can cause difficulties and hardship instead of the intended ease where people gather soon after Azaan and then perform Namaaz. In a similar manner, for every Namaaz except Maghrib, it is better to wait only to such an extent which would allow all the Namaazees to gather for worship without inconvenience. In the case of Maghrib Namaaz delay is not advisable and Jamaat has to assemble immediately after the Azaan. (However a slight delay is allowed during the month of Ramadhan)

If for any reason there is delay in calling Azaan then it would be necessary to wait for the muqtadees (congregation) before commencing salaat because performance of Namaaz on the set time is not absolutely compulsory provided it takes place within the correct prescribed times as shown by Nabi Muhammad (sallallaahu-alayhi-wasallam). The important factor must be the

convenience and facilitation for the Muqtadees. Yes, the desired feature is the number: greater numbers for jamaat is better. Muslims should be educated concerning Namaaz times. As a result of sheer ignorance some Muslims think that Namaaz times as written on masjid boards are the only set times for that particular Namaaz.

So we see that although Azaan started off for the purpose of announcing and informing about Namaaz, Allah--through His Fadhl, Grace and Mercy--has made it an Ibaadat, a means of Worship and also a part of 'Shair-e-Islam'. Hazrat Shah Waliullah (RA) says:

"The Wisdom of Allah desired that Azaan should not remain merely an announcement but together with this function it holds the distinction of being an outstanding 'Shair of Islam'."

Thus the Call of Azaan, which is made amidst the knowing as well as the ignorant, is also an invitation to the Deen of Islam. The acceptance of Azaan is the sign of obedience to Allah. This clarifies the reason why the Azaan comprises so many different exhortations and not just a solitary message. Hence in Azaan is found Zikrullah (the rememberance of Allah), Tauheed (declaration of the Unity of Allah), Shahaadat (testifying the Prophethood of Nabi S.A.W.) and the calling towards Namaaz. Now, Azaan being the announcement of the true Deen it represents the raising of the Truth and because of this it offers numerous fadhail, benefits and virtues which make it conspicuous as a "Shair of Islam". Hence by means of Azaan an occupied area becomes recognised as an Islamic Settlement.

The Azaan, which was finally established, attracts both Muslims and non-Muslims. In the words of Hazrat Shah Waliullah (R.A.):

"Allah in His infinite wisdom wanted the Azaan not to be a mere proclamation and warning but also to form a part of the fundamental practice of Islam and that its position in respect of the negligent should not be that of an alarm or signal but also of preaching and exhortation and compliance of it should be regarded as a symbol of loyalty and devotion. It was necessary that it should include the name of Allah as well as the two affirmations and the call to Salaat so that the objects specified above may be served."

(HUJJAT Vol. 1 - P. 152)

It was this fact which made Rasullullah (sallallaahu-alayhi-wasallam) pause before attacking any settlement, during the Islamic wars, for he waited for the calling of Azaan and if this materialised he refrained from attacking. From this also one can understand the need for calling out the Azaan in a loud manner so that it does not remain to be just an announcement of Namaaz but would serve the purpose of inviting towards the true Deen and confirming in front of the creation of Allah the absolute Truth and accuracy of Islam. It is because of this that Hazrat Shah Waliullah Dehelwi (R.A.) has written:

That Azaan is a branch from amongst the branches of Nabuwwat (Prophethoood).

It is because of this that the Mother of the Believers, Hazrat Ayesha Siddiqah (R.A.), has said that the following Qur'aanic verse refers to the Muezzins:

"Who is better in speech than one who calls to Allah, works righteousness, and says 'I am of those who bow in Islam".

It is also because of this, the replying to the Azaan has been established and the order given that the response to Azaan be made both by tongue and feet. In other words we must reply with the tongue by repeating the words uttered by the Muezzin and we must also hasten towards the Muezzin's invitation for Salaat.

WHO MUST BE A MUEZZIN?

In appointing a Muezzin attempt should be made, as far as is possible, to select a person who can serve on an unpaid voluntary basis. A panel of Ulama must also listen to his Azaan and iqaamat before confirming the appointment.

These days Muezzins are carelessly employed by Masjid Trustees, some of whom are themselves unfit firstly to hold their post and secondly possess an absoultely vague idea of the basic tenets of Islam. Thus we find that the basis for appointment becomes solely monetary, as a result of which the Muezzin has to indulge in many unislamic practices in order to make his ends meet.

"A Muezzin ought to be intelligent, upright, abstentious, and a knower of the Sunnat of Rasulullah (sallallaahu-alayhi-wasallam)"

(Fatawa Alamgiri: vol. 1 p253)

In the presence of a righteous man it is abominable for an unrighteous man to call Azaan. Entrusting the duty of calling out Azaan to a clean shaven man is exceedingly abominable.

(Jauharatun- Nyyerah - Vol. 2 P.44)

It is permissible for the Muezzin to take a wage.

THE WORDS OF AZAAN

1. ALLAH IS THE GREAT-TEST
(mentioned 4 times)

اَللّٰهُ اَكْبَرُ

(ALLAHU AKBAR)

2. I TESTIFY THAT THERE IS NONE WORTHY OF WORSHIP BUT ALLAH.
(mentioned 2 times)

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

(ASH-HADU-AL-LAA ILAAHA IL-LAL-LAAH)

3. I TESTIFY THAT MUHAMMAD (S.A.W.) IS ALLAH'S MESS-ENGER
(mètioned 2 times)

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

(ASH-HADU-AN-NA MUHAM-MA-DUR-RASOOLUL-LAH)

4. COME TOWARDS NAMAAZ
(metion twice)

حَيَّ عَلَى الصَّلٰوةِ

(HAY-YA ALAS-SALAAH)

5. COME TOWARDS SUCCESS
(mention twice)

حَيَّ عَلَى الْفَلَاحِ

(HAY-YA ALAL-FALAAH)

6. ALLAH IS THE GREATEST (repeat once more)

اَللّٰهُ اَكْبَرُ

(ALLAHU-AKBAR)

7. THERE IS NONE WORTHY OF WORSHIP BUT ALLAH.

لَآ اِلٰهَ اِلَّا اللّٰهُ

(LAA-ILAAHA, IL-LAL-LAAH)

A person must stand on a high place and call out the words of Azaan in as loud a manner as possible and the announcement of the invitation of Truth shall reach as far as the voice or sound of Azaan extends.

When calling out Hay-Ya Alas Salaah and Hay-Ya-Alal-Falaah it is Mustahab for the Muezzin to turn right and left, this is so even when calling Azaan with a loudspeaker.

In the Fajr Azaan the Muezzin must include the following words

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

(AS-SALAA-TU KHAIRUM-MINAN-NOUM)
NAMAAZ IS BETTER THAN SLEEP.
(mention 2 times)

حَيَّ عَلَى الْفَلَاحِ

(after Hayya alal-Falaah/Come towards Success):

This recital will urge those who are in bed to get up and shy away from laziness.

The calling of As-Salaatu Khairun-Minan Nawm in the Azaan of Fajr is Mustahab, therefore, if its ommission is remembered immediately after the Azaan then this sentence together with all that which follows it should be re-called, and if knowledge of its ommission is gained after some time then it shall not be necessary to repeat only this sentence or the entire Azaan.

In the words;Come towards Namaaz lies the all important invitation towards the most important Farz which is Namaaz; whilst in the word: come towards success is the invitation towards the remainder of Deen-e-Islam which is the means of success for this world and for the hereafter.

Just before commencing the Jamaat Namaaz the words of Azaan should be repeated (behind the Imaam) with the following inclussion after reciting Hayya alas-Salaat, Hayya alal Fallah:

قَدْ قَامَتِ الصَّلٰوةُ

(QAD QAA-MATIS-SALAAH)

NAMAAZ HAS BEGUN (RISEN)
(repeated again)

This second calling to alert the congregation that salaat is about to commence is known as IQAAMAT.

Whilst Azaan is meant for those who are out of and away from the Masjid, Iqaamat is the invitation for those who are already inside the Mosque. This is why the Iqaamat is not as loud as Azaan but is made in a moderate tone just sufficient for those present to hear. Another Mas-ala to remember is that the person who calls out Azaan must also make the Iqaamat so that the one who invites to the Masjid and the one who informs about the commencement of Jamaat is the very same individual because Nabi Muhammad (sallallaahu-alayhi-wasallam) has said:

"The person who has called Azaan must also make the Iqaamat."

Shah Waliullah Dehelvi (R.A.) has written that the wisdom inherent in this ruling is that when one person has called out Azaan to acquire its benefits and virtues it would be incorrect for a different person to oppose him in seeking greater spiritual profit or return and deprive him of these rewards.

It should be borne in mind that if, at the time for Iqaamat, the Muezzin is not present or if, being present, he is not offended and does not mind if somebody else makes the Iqaamat then it would be quite permissible for another person to call out the Iqaamat.

REPLIES FOR THE AZAAN AND THE IQAAMAT

It is MUSTAHAB to reply to the calls of Azaan and Iqaamat both by means of the tongue and responsive action. This is accomplished by acknowledging from the bottom of the heart every phrase declared by the Muezzin and also by the repeating (by means of the tongue) all the words uttered by the Muezzin.

Nabi-e-Kareem (sallallaahu-alayhi-wasallam) has said:

"When you hear the Calling (Azaan) then repeat the words uttered by the Muezzin."

Replying to the Azaan form the bottom of one's heart is a qualification for entrance into Jannah. SAHIH MUSLIM

In Sahih Muslim it is mentioned that Nabi Muhammad (sallallaahu-alayhi-wasallam) has said that when the Muezzin utters, Allahu Akbar, Allahu Akbar, then somebody from amongst you (i.e. a listener) repeats Allahu Akbar, Allahu Akbar, and when the Muezzin says Ash-hadu-al-laa-illaaha-il-lal-laah, and that person amongst you also says Ash-hadu-al-laa-illaaha-il-lal-laah, and when the Muezzin says Ash-hadu-anna-Mohammadur Rasoolullah and that person also repeats Ash-hadu-anna-Muhammadur Rasoolullah and when the Muezzin says Hayya alas Salaat, the person repliers La Howla wala Quwwata Illal billah and after the Muezzin says Hayya ala-falaah, the person again replies, La Howla Wala Quwwata-illa billah, and when the Muezzin says Allahu Akbar, the person repeats Allahu Akbar, Allahu Akbar and when the Muezzin completes the last line, Laa-ila-ha-illallah, the person also says laa-illaha-illallah, and if all the repetition had been done with sincerity then that person shall enter Jannah.

From this Hadith of Muslim Shareef we understand that when a person hears (Hayya alas-Salaat and Hayya alal Falaah) of Azaan then instead of repeating the same words he should recite (La howla wala quwwata illa billah) which means that THERE IS NO POWER AND MIGHT EXCEPT FROM ALLAH.

This is, in other words, an acceptance of this invitation expressed into a practical form and it is the seeking of Allah's assistance because without the ability having been granted by Allah no good can materialise. This is also in reality because the slave is offering himself fully and completely to his Master. his Master.

During the Fajr Azaan, after the sentence As-Salaatu Khairun-Minan Nawm listeners should say:

(Sadaqta Wa Bararta)

صَدَقْتَ وَبَرَرْتَ

MEANING: you have spoken the truth and done good.

In a similar manner those listening to Iqaamat, when they hear the words (Qad Qaamatis Salaat) should say: (Aqaamahal-Laahu was adaamahaa).

اَقَامَهَا اللّٰهُ وَاَدَامَهَا

TRANSLATION: May Allah establish it and keep it forever.

The listener after completing the reply to the Azaan should send durood upon our Nabi (sallallaahu-alayhi-wasallam) and this is an added

expression of the acceptance of the Azaan (i.e. the listener's accepting the Azaan and obeying). In Sahih Muslim a narration of our Nabi (sallallaahu-alayhi-wasallam) appears in which it is mentioned that when you hear the Azaan, repeat the words of the Muezzin and thereafter send duruud upon me because the person who sends duruud upon me once will receive from Allah ten Mercies; and seek for me the rank of WASILAH for Wasilah is a stage of Jannah to be granted to only one slave of Allah and I (Rasoolullah (sallallaahu-alayhi-wasallam) have the hope that I shall be that one slave. So whoever seek for me this rank of Wasilah, for him shall become compulsory my intercession.

In the authentic Hadith Kitaab, BUKHARI SHAREEF, a Hadith of Rasoolullah (sallallaahu-alayhi-wasallam) is narrated in which it is mentioned that on the Day of Qiyaamat the intercession of Rasoolullah (sallallaahu-alayhi-wasallam) shall become obligatory upon that person who recites the following dua after hearing Azaan:

DOAA AFTER AZAAN:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ
وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ
وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ الَّذِىْ
وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

(ALLAHUMMA RAB-BA HA-ZI-HID DA'-WA-TIT TAM-MATI WAS SALAA-TIL QA-IMATI AA-TI MUHAMMADANIL WASEE-LATA WAL FAZEE-LATA WAD-DARA-JATAR-RAFI-ATA WAB ATH-HO MAQA-MAM MAHMOODA NILLAZI WA AT-TAHU WAR-ZUQNA SHAFA-ATA-HU YAU-MAL QIYA-MATI IN-NAKA LA TUKH-LI-FUL MI-AAD.)

MEANING: O Allah, Sustainer of this complete Invitation (Azaan) and Establisher of Namaaz, grant Muhammad (sallallaahu-alayhi-wasallam) Wasilah and Fadhilah and give him the exalted position of Mahmood. Thereafter, as an additional reciprocity of the Muezzin's Invitation, say this dua:

رَضِيْتُ بِاللّٰهِ رَبًّا وَّبِمُحَمَّدٍ رَّسُوْلًا وَّبِالْاِسْلَامِ دِيْنًا

TRANSLATION: I AM HAPPY WITH ALLAH AS MY SUSTAINER AND WITH MUHAMMAD AS THE MESSENGER AND WITH ISLAM AS THE DEEN.

This then would complete the reply by means of one's tongue to the invitation of Azaan. Thereafter according to our verbal response we should act physically.

Imaam Nawawi (R. A.) says that it is MUSTAHAB to answer the Call of Azaan by means of the tongue for all persons who hear the Azaan whether they be male or female, with or without wudhu and even if they are in the state of Janaabat (i.e. in need of ghusl), or in the case of a female even if she is menstruating. However for those who are in the toilet or in the act of sexual intercoursse or in some similar circumstance there should be no verbal reply to the Azaan. Similarly if a person is performing namaaz--farz or nafil--there is no requirement to answer the Azaan but upon the completion of namaaz he should respond to the Azaan. However if during namaaz a person replies to the Azaan audibly then although this is makruh (because apparently he has drifted away from namaaz) his salaat will not become null and void because Azaan is Zikrullah i.e. the remembrance of Allah; but it should be borne in mind that if the words Hayya al as-Salaat or Hayya alal Fallah or As Salaatu Khairum minan Nowm have been uttered then the namaaz has become null and void because these are not Zikrullah but rather the speech of human beings.

Hazrat Maimoona (R.A.) says that once Nabi-e-Kareem (sallallaahu-alayhi-wasallam) in a gathering of men and women mentioned, amongst other things, that O Ladies! when you hear this Habshie's Azaan and Iqaamat then whatever he says you must repeat and you will earn as reward, 100,000 stages (of spiritual rank) for every single letter. Hearing this, Hazrat Umar (R.A.) enquired that if such a great reward is there for the ladies, then what would be the position of the men. Rasoollullah (sallallaahu-alayhi-wasallam) replied that the reward for the men would be double.

Qazi Eyaaz (R.A.) has said that Azaan contains a complete invitation for the beliefs: (Imaani Aqaaid) i.e. beliefs of FAITH and comprises both the types of beliefs namely, the (aqliaat) and the (sami-aat) beliefs. The former type refers to those beliefs which are understood through intelligence and intellect whilst the latter refers to beliefs that are understood after having heard them from others.

The origin of IMAAN provides proof of the existence of Allah and expresses the perfection of the Attributes and the Greatness of Allah which are aptly represented in the repetition of the words, Allahu Akbar. These words Allahu Akbar are very brief but despite the brevity they echo the greatness and perfection of Allah. Similarly, the following words of Azaan, Laa ilaha illalah declares the Unity of Allah and denounces polytheism, the association of partners to Allah which is the very opposite of Unity, the basis of TAUHEED (Oneness of Allah) which precedes all other aspects of Deen. After this the testifying to the Oneness of Allah followed by the testifying of the Prophethood of our beloved Nabi (sallallaahu-alayhi-wasallam) express the acceptance of the complete Shariat with which Nabi (sallallaahu-alayhi-wasallam) came and

These are also the basis or foundation of the Aqliaat type of beliefs. Thereafter the Azaan contains the invitation to Namaaz in the words Hayya alas-Salaat. Note the position of this invitation occurs after testifying to the Prophethood of Nabi (sallallaahu-alayhi-wasallam) because Salaat being obligatory (fardh) has been understoods through Rasoolullah (sallallaahu-alayhi-wasallam) and not by means of our intelligence (Aql). Then follows the invitation for success in the words Hayya alal Falaah which refer to all the aspects of the Hereafter.

Prior to the commencement of Namaaz all the above clauses are repeated during Iqaamat which also contains the words Qad qaamatis-Salaat which announces that Namaaz is ready to begin. So before the start of namaaz we find the acceptance and declaration by both the tongue and the heart of all the features related to Imaaniyaat or beliefs. Thus one performs the Namaaz with these points in mind concentrating on the importance and the greatness of Allah. Such thoughts remain fresh in the mind at the time of standing up for the namaaz. In other words five times daily before the commencement of the five different Namaazes, repetition is made twice of all the actions, exclamations, and declarations of acceptance of all the beliefs; after which follows the honour of standing in the Court of Allah, the Most High and Mighty.

THE BENEFITS OF AZAAN

The benefits of Azaan are of 2 types:—

(a) GENERAL BENEFITS - which reach all the people of the locality where Azaan is given.

(b) SPECIAL BENEFIT - reserved for the Muezzin.

GENERAL BENEFITS

1. Shaitaan runs away from the place where Azaan is being called i.e. he escapes the sound of Azaan and goes to the furthest point where Azaan does not reach.
   In Sahih Bukhari Hazrat Abu Hurairah (R.A.) reports that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"When Azaan is given for Namaaz then Shaitaan passing wind runs to such a place where the sound of Azaan cannot be heard and returns after the completion of the Azaan."

When Shaitaan runs away from the sound of Azaan then naturally the effects of Shaitaan shall also decrease in that vicinity at that particular time and the Mercy and Blessings of Allah shall spread over the area where Azaan could be heard. It is for this very reason that Azaan should be called out loudly so that the influences of Shaitaan could be destroyed over a long distance allowing darkness to be eradicated and the True Word, Kalima-e-Haq to be raised high.

This is why also Azaan is recommended as the most beneficial spiritual exercise to combat the ill effects of jinnaat and other plague-like sicknesses.

2. Any village, town or city where Azaan is called is saved from mass punishment of Allah for that day. Tabraini has narrated from Anas R.A. that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"When Azaan is called out in a village then for that day Allah protects that village from His punishment." (Jamul-Fawaid)

This should be quite manifest and very easy to understand because the place where the name of the Creator is raised attracts the Mercy of Allah so how can the Wrath, punishment and Mercy of Allah descend altogether in a single place on the same day?

3. Every creature or object - whether animate or inanimate, Muslim or non-Muslim - to which the voice of the Muezzin reaches, is favourably affected and pleased.

BENEFITS FOR THE MUEZZIN

1. Every object - animate or inanimate - and every green or dry thing existing in the vicinity where the voice of the Muezzin is audible, makes dua-e-maghfirat, seeked forgiveness for the Muezzin and on the Day of Account-taking they shall give evidence in his favour.
   In Bukhari Shareef Hazrat Abdullah Bin Abdurrahman Bin Abi Sasah (R.A.) has reported that Aboo Saeed Khudri (R.A.) told him that I see that you like goats and staying in the jungle hence, when you are with your goats or in your agricultural fields then you must call out Azaan for your namaaz and during the Azaan do raise your voice because whichever Jinn or human being or any other thing that hears the voice of the Muezzin, on the Day of Qiyaamat shall give evidence in favour of the Muezzin: and I have heard this from Rasoolullah (sall-allaahu-alayhi-wasallam).

In another Hadith this is even more clearly explained. Hazrat Abu Hurairah (R.A.) has reported that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"For the Muezzin, till the end of his voice (the point to which his voice reaches) (all things) seek forgiveness for him and every green and dry thing shall give evidence for him."

Also Hazrat Baraa' (R.A.) has reported that Rasoolullah (sallallaahu-alayhi-wasallam) said that for the Muezzin till the last point of his voice (i.e. where his voice reaches) makes dua-e-maghfirat and every green and dry object shall testify for them; and for the Muezzin is thawaab equal to all the namaazees.

2. On the Day of Qiyaamat the Muezzins shall be at ease and without fear and they shall be sitting on chairs of Musk and their account-taking shall not be difficult.

Hazrat Abdullah Ibn Umar (R.A.) has reported that Rasoolullah (sallallaahu-alayhi-wasallam) said that on the Day of Qiyaamat for 3 people there shall be neither be wilderment, (and anxiety) nor will their account-taking be severe. They will be sitting on the mounds of musk till the creations (of Allah) finishes with their account-taking: that person who, for the pleasure of Allah studied the Quraan and by means of it made Imaamat and the people were happy with his Imaamat, and that person who gave Azaan for 5 Namaazes. (Jamul-Fawaid)

3. The status of the Muezzin is equal to that of the martyrs in the path of Allah. Whatever he asks of Allah between Azaan and Iqaamat is granted.

Hazrat Abdullah Ibn Umar (R.A.) has reported that our Nabi (sallallaahu-alayhi-wasallam) said that the Muezzin who gives Azaan with the intention of thawaab is equal to that martyr who is besmeared in his blood and he the (Muezzin) can ask of Allah whatever he desires and it will be fulfilled.

4. On the Day of Qiyamat the Muezzin shall be granted high rank and position. In the Dunya they raised the name of Allah so in the hereafter they shall be raised.

Hazrat Mua'wiya (R.A.) reports that Rasoolullah (sallallhu-alayhi-wasallam) said:
"On the Day of Qiyaamat the necks of the Muezzins shall be the longest."

Hazrat Anas (R.A.) reports that Rasoolullah (sallallaahu-alayhi-wasallam) said that if I swear an oath (Qasm) I shall be very true and correct in saying that Allah likes most, from all His slaves, those people who keep in sight the sun and the moon (i.e. Muezzins) and on the Day of Qiyaamat they shall be recognised by their long necks. (Jamul-Fawaid)

Rasoolullah (sallallaahu-alayhi-wasallam) has said that if people realised what was in Azaan (Reward) then if the position came to throwing lots they would certainly do it. (Bukhari Shareef).

Reflecting upon these virtues of Azaan, Hazrat Umar (R.A.) used to say that if I did not have these responsibilities of Khilafat then I should have given Azaan.
FATHUL-BARI.

Hazrat Ali (R.A.) used to regret and exclaim: "If only I had spoken to Rasoolullah (sallallaahu-alayhi-wasallam) and appointed Hasan (R.A.) and Hussein (R.A.) as Muezzins.

Hence we understand that Azaan which is regarded as an ordinary calling out and announcement is in Reality a revolutionary announcement of the TRUTH which occurs five times during every 24 hours; and by means of this (Azaan) it declares an open proclamation of the genuineness of the Deen of Islam and through it the Glory and Splendour of Islam is displayed. There is no reason why people should not be raised on the earth for raising the name of Allah.

THE PURPOSE OF AZAAN AND IQAAMAT

The purpose of Azaan and Iqaamat, for which the Ambiya-e-Kiraam (A.S.) came onto the earth, is the foundation stone of the Deen of Islam because it openly announces and invites towards the Deen of Allah. It opposes and subdues the invitations of Shaitaan so much so that the very Shaitaan who stands up in arms to attack every great force and defend his evil is powerless to act against the words of the Invitation to the Deen. In fact he is unable to tolerate the sound and has to make a hasty retreat to some place where the words of Azaan are not audible.

When the call of Azaan is over Shaitaan returns to avenge the entry of those few words which slipped into his ears and immediately attempts to spoil all the namaaz of the worshippers by creating doubts in their minds and whispering a string of thoughts which causes the namaazi to lose his concentration of worship. This is exactly according to what Rasoolullah (sallallahu-alayhi-wasallam) has mentioned that when Azaan, is called, Shaitaan passing wind runs away so far that he cannot hear the words of Azaan, and when the Azaan is completed he returns; and when the namaazee stands up for namaaz and the Iqaamat commences Shaitaan once again runs off but returns when the Takbeer is completed and begins to place doubts and fears into the worshippers' minds reminding them of various things which out of namaaz is not even considered, so much so that the Namazee even forgets how many rakaats had been completed.

Shaitaan's sowing of doubts in the minds is actually his subtle method of ruining the namaaz so that as an act of revenge on his part the effort is made to break the Dawah towards Allah contained in the Azaan.

The question arises that why is it that Shaitaan runs away only when Azaan is being called (Azaan being a lesser Ibaadat than Namaaz) and not during Namaaz which is the Meraaj of the Believers. Instead he comes closer and creates doubts in the minds and hearts of the Namazee? such a question is based from a doubt which in reality is the misunderstanding of the purpose of Azaan, Azaan is regarded merely as an announcement of namaaz whereas in actual fact it is a complete Invitation to Shariat. In other words Azaan contains a double virtue; firstly Azaan in itself is an important and desired phenomenon and secondly becomes the means to uphold an important and desired thing. When these two realities are different then it follows that their purposes and virtues would also differ. For instance from the special characteristics of Azaan

is the fact that its sound does not only just disperse into the atmosphere of the earth but goes beyond up to the skies also. Hazrat Anwar Shah (R.A.) in his book Faizul Bari, quoting from Jame Sagear of Suyuti (R.A.) of writes that besides the Azaan and the Quraan no other utterance of the earthlings reaches the dwellers of the sky; these are the only two voices which reach the skies directly. Also in the authentic Hadith Kitab, Bukhari Shareef, Hazrat Abu Saeed Khudri (R.A.) narrates that Rasoolullah (sallallaahu-alayhi-wasallam) has said that the sound of Azaan reaches even the Jinnaat; and that whichever Jinn, Bashr (human-being) or whatever else that hears the Azaan, will testify for the Muezzin on the Day of Qiyamah.

(Miskhat Shareef)

When a Muezzin has elevated Haq and Truth then till the point where the Azaan and Invitation has reached it becomes necessary (for all the hearing-creatures) to give evidence and verify the Islam and Imaan of the Muezzin; for surely a person who is inviting others to Islam and Imaan and towards obedience of Allah and His Rasool (sallallaahu-alayhi-wasallam) can never be unaware about Islam and Imaan. How can such a person not act according to the teachings of Islam or how could he be breaking the Commandments of Allah and not following the mubarak and noorani tareeqah of Nabi Muhammad (sallallaahu-alayhi-wasallam)?

Hence the Muezzin is a Daa-ee of Allah, he is an Inviter towards the Deen of Allah and his efforts ruin and destroy the Daawah of Shaitaan forcing him to retreat. This running away of Shaitaan at the sound of Azaan could also be for the reason that he fears having to give evidence in favour of the Muezzin's Imaan on the Day of Qiyamah when all things dry and green, believers and non-believers will be obliged to testify in favour of the Muezzin Shaitaan the accursed can never tolerate even the idea of giving this type of evidence.

So the gist of the matter is that the Muezzin is really an Inviter towards TRUTH and towards the Deen of Allah. The voice of this Caller of Allah reaches even beyond the skies so even those in the skies and heavens will give evidence on his behalf. Thus we should realise that this is no lowly status for any Caller of Azaan. It is for this very reason that on the Day of Mahshar he shall be the highest confirming what Rasoolullah (sallallahu-alayhi-wasallam) said:

"That on the Day of Qiyamah the necks of the Muezzin shall be the longest (highest)"

In this dunya people are paid according to their efforts. So now in the dunya when the Muezzin lifted his neck, raised his voice and invited towards the Truth, the Mercy and Fadhl of Allah demands -- without any shadow of doubt -- that on the Day of Qiyamah his neck should be high; and because of his raising his voice he will achieve success in the hereafter. With respect to Azaan, Rasulullah (sallallaahu-alayhi-wasallam) said:

"Whosoever calls Azaan for 7 years with the hope of sawaab then for him is a writ of protection from the Fire of Jahannam."

Obviously, the giving of Azaan for 7 years with the hope of sawaab is clear indication of the strength of Imaan in the Muezzin's heart. Only that person who is an obedient servant of Allah and whose heart is in contact with Allah is capable of performing such a service for so long a period of time without any monetary or material returns. So as a result of this effort through which he earns the treasures of Blessings and Mercy why would he not be safeguarded from the Fire of Jahannam? It is for this reason that Azaan is a branch of Nabuwat. Hazrat Shah Waliullah Sb. Dehelwi (R.A.) has written in his Hujjatul-lahil-Baligah (Page 189 Vol. 1)

The great number of Virtues of Azaan clearly indicates that Azaan is indeed a "shair" of Islam through which a settlement is recognised as an Islamic one. It is for this very reason that our Nabi (sallallaahu-alayhi-wasallam) refrained from attacking any locality from where echoed the sound of Azaan, which is a branch from amongst the branches of Nabuwwat.

Azaan is an exhortation towards one of the greatest Ibadaats found in the Cardinal Principles, the Pillars of Islam: the foundation of all good things; it evokes the Pleasure of Allah and the displeasure of Shaitaan whilst spreading the goodness of the Announcement (from one to another) and the raising high of the Kalima-e-Haqq, the Kalima of Truth, and Da'waah of Allah.

Hence we understand that Azaan being itself a "Shair of Islam" it is also a means of extablishing another "Shair of Islam" which is Namaaz. This important branch of Nabuwwat is also a gateway to another important branch of Nabuwwat i.e. Namaaz.

Since it is Sunnat to determine one's inner conditions such as whether or not one has really accepted the Guidance and the Deen of Allah, Azaan plays an important role in fulfilling this purpose by activating the mind of the listener through the open invitation to the Deen of Truth and Right. This is why it has become incumbent upon every sane and mature Muslim to reply to the Azaan, so much so, that even ladies (who are not obliged to participate in Jamaat Salaat) have to adhere to this rule. The reply is also not brief and entails the complete repetition of the Muezzin's words, which as we have explained earlier, contains the invitation to accept the Road of Success and Goodness together with the invitation for the extablishment of Namaaz (which is dependent upon the guidance of Allah). It is for this reason that Du'aa should be made at that time to Allah beseeching Guidance, for man on his own is helpless and incapable.

There is glad tidings of Jannah -- entrance into Paradise -- for him who has responded to Azaan because he has verbally accepted the Invitation of Allah and expressed his obedience; and this detailed acceptance is further en-

hanced by the following Du'aa as taught by Rasoolullah (sallallaahu-alayhi-wasallam).:-

وَاَنَا اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ
لَهٗ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ - رَضِيْتُ بِاللّٰهِ
رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ رَّسُوْلًا -

Va ana ash;hadoo allāā'-ilaha illallaahoo vaḥdahoo laa shareeka laboo va anna Mooḥammadan 'ab-doohoo va Rasoo-looh. Radeetoo billaahi Rabbañwva bil-Islaami deenañwva bi-Mooḥamma-dirrasoolaa.

I testify that there is no god except Allah, that He is One and has no partners; and I testify that Muhammad is His bondman and His messenger. I am pleased with God as Rabb with Muhammad as a messenger, and with Islam as religion.

In Sahih Bukhari Hazrat Jabir-bin-Abdullah narrates that Rasoolullah (sallallaahu-alayhi-wasallam) said that when a person who hears Azaan recites this du'aa then my intercession for him becomes compulsory on the day of Qiyamah, because upon an honourable and pious person it is necessary to return the favour. It is for this reason that the Ummah has been shown this du'aa and also to read it.

In Sahih Muslim Hazrat Saad bin Abi Waqaas (R.A.) has narrated that Rasoolullah (sallallaahu-alayhi-wasallam) has said that the person who, when hearing Azaan, recites this du'aa then his sins are forgiven.

Also in Sahih Muslim Hazrat Abdullah bin Aa's (R.A.) has reported that Rasoolullah (sallallaahu-alayhi-wasallam) has said that when you hear Azaan repeat the words of the Muezzin and thereafter recite Duruud upon me because for the person who sends once Duruud upon me Allah rewards him with 10 Mercies, 10 Rahmat; after the duruud request from Allah on my behalf the status of Waseelah which is a high place in Jannah reserved for only one slave of Allah, and I am hopeful that I shall be that one slave. Therefore my intercession shall become necessary for that person who makes the dua for me for the stage of Waseelah.

Hazrat Shah Waliullah Dehelvi (R.A.) has written:

"And the commandment of Du'aa for Rasoolullah (sallallaahu-alayhi-was-

allam) has been given as a means of completing the acceptance of the Deen of Rasoolullah (sallallaahu-alayhi-wasallam) and the opting for his love."

This purpose of Azaan is for the general public because in the invitation of Azaan is the announcement of all those things which can be found in all revealed religions as contained in the respective basic principles.

Now for those people who are regular with their performance of namaaz and understand the reality of salaat and so perform this ibaadat correctly, as it should be done, the Azaan obviously is not merely an invitation to salaat. It is an Announcement and Summons to appear in the Court of Allah. It is as if one special servant of Allah is summoning other special slaves of Allah on behalf of the Master of the Worlds, the Supreme Being, and informing all that now the time is approaching to appear in the Court of the Sublime Being where a General Meeting will be taking Place. Beware and be informed to appear with clean clothes in the Court of the King (Allah)--this is the open invitation for everybody!
Azaan itself means i.e. ANNOUNCEMENT which is an open invitation. Hafiz ibn-ul-Hajar (R.A.) and Allamah Aini (R.A.) say:

"That the dictionary meaning of Azaan is to announce."

In this case we are being summoned to Court and we have to clearly understand which Court is being referred to: the Court of the Sustainer of the Worlds, the King of Kings--and in the same manner we shall be welcomed and accepted.

Hence Nabi-e-Kareem (S.A.W.) has said:

"That upon the Muezzin is a TRUST"
which means that he has to give true information and the correct announcement verifying the exact moment for summoning the slaves of Allah to appear in His Court. Therefore it is important that Muezzins be from the better people of society and have the ability to invite to the Court of Allah together with the knowledge of the etiquette and conditions necessary in the invitation to Allah's Court.

So now it should be clear that for such an important position (of Muezzin) one could even sacrifice the Kingdoms of this earth.

Now that we have realised the fundamental purpose of Azaan and understood its virtues it becomes incumbent on us to know the meanings of the WORDS in Azaan so that we can become aware of its greatness as an invitation both to us and to the other creations of Allah. Naturally, if we ourselves are ignorant about the true meanings of Azaan how would it become possible to inform others?

THE MEANING OF THE WORDS OF AZAAN

First and foremost, the words ALLAH IS THE GREATEST is called out four times. This explicitly declares that indeed Allah alone is the greatest having no partner whatsoever. He is the Supreme Being and all else is subordinate to and dependant on Him. All creation is under His command and subjugation. Therefore there is no reason for human beings to bow down to any other creation besides Allah even if such other creation would seem to be very powerful. This four-fold declaration should remove every fear from the attentive mind and heart: and when the heart is thus cleansed and purified of everything besides the Greatness of Allah, there echoes twice the testimony:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

THAT I TESTIFY THAT THERE IS NONE WORTHY OF WORSHIP BESIDES ALLAH

Allah, being the Greatest, there can be none other worthy of worship so every form of reverence, adoration, obedience and prostration must be reserved for Allah alone. His are the only commandments to be followed for His is the Kingdom on the earth and the skies and He is the King and Owner of everything! This declaration frees humanity from the bondage of all obligation to any other creation besides Allah.
The slave now creates a direct contact with his Master, Sustainer, King, Creator and Provider. When this is properly understood a revolution takes place within the human being: emotions, ideologies and beliefs all change. He divorces himself from the world and his devotions remain only for Allah who is [illegible] no partners and whose Power controls the entire universe. So the

When Muhammed (sallallaahu-alayhi-wasallam) is the Messenger of Allah, then whatever message he brings from Allah (is the TRUTH!) All Allah's commandments shown to us by Muhammed (sallallaahu-alayhi-wasallam) is absolutely correct and that road presented to us as way of life by the Prophet (sallallaahu-alayhi-wasallam) is undoubtedly the path of success. This is the one and only way which even the former Ambiya (A.S.), all the other Messengers and the accepted servants of Allah tread upon and gave to the world.

Within the Shariat of our Nabi Muhammad (sallallaahu-alayhi-wasallam) lies the good of all the other religions and so the declaration of the prophethood of Muhammad (sallallaahu-alayhi-wasallam) is in reality the expression of the UNITY of ALLAH. One of the major causes for the people of the former Ambiya (A.S.) going astray had been their false notion of regarding their prophets and their pious and Allah fearing personalities as Gods--removing them from their positions -(Wana oozubillah) and followed by worshipping them and forgetting the one Creator, Allah. Due to this not only did they go astray but others following on also went astray. So now when the prophethood of Muhammed (sallallaahu-alayhi-wasallam) is being acknowledged and announced then this is in fact the testimony to the TRUTH of all other Ambiya and Messengers (A.S.) and the Divine Books!

Having thus verified the real Road of Success and obedience then invitation must be extended to the people only towards that very road. Hence the declaration:

COME TOWARDS NAMAAZ AND COME TOWARDS SUCCESS

Shah Waliullah (R.A.), in this regard, seems to have said the last word. He says that the different forms of calling out the words of the Azaan or Iqaamat can be compared and taken as a similarity to the various accepted modes of reciting the Quran for which any method proved from Rasulullah (sallallaahu-alayhi-wasallam) is sufficient and correct.

(HUJJAT Vol. 1 - Page 191)

THE VIRTUES OF IQAAMAT

All the virtues and benefits mentioned for AZAAN also apply to IQAAMAT: the only difference being the fact that AZAAN is an open announcement inviting everyone (from the general public) to attend the Court House of Allah whilst IQAAMAT is addressed only to those who have accepted the first invitation (Azaan) and have come into the Musjid. That is, those who arrived and are now waiting patiently in order to plead and make du'a (supplicate) to Allah.
Nabi Muhammed (sallallaahu-alayhi-wasallam) said:

"THE PERSON WHO HAS CALLED OUT AZAAN SHOULD ALSO CALL THE IQAAMAT." i.e. that very person who informs and calls towards worship and obedience (the same person) has the right to make the people rise up for prayers.

A FEW NOTEWORTHY MASAAIL

★ There should be a pause, sufficient to recite at least 3 verses, before commencing Iqaamat after the MAGHRIB Azaan. (NOORUL ESSAH P. 62)

★ It is not a Sunnat practice to fold one's hands during the Iqaamat whilst the rows are being formed. (Fatawa Rahimyah Vol 3 p. 9)

★ Azaan, being an insisted Sunnah and a significant sign of Islam, must not be omitted in any case. (Fathul Bari Vol. 1 - P. 61)

★ Trimming the beard less than the size of one's fist is forbidden. (Mala Budd Mihno P. 130)

★ In the presence of a righteous person it is abominable for an unrighteous man to call out the Azaan or the Iqaamat. (Nurul Ezah P.62)

★ Entrusting the duty of calling out Azaan to a clean-shaven man is exceedingly abominable. (Jauharah Nyyerah Vol. 2 - P. 44)

★ Lifting of the hands for du'aa after the azaan is not substantiated in the Ahaadith. The preferable method is to invoke without raising one's hands. (Fatawa Rahimiyah Vol. 3 P.10)

★ To go away from the Masjid without performing salaat after hearing the Azaan and having no valid reason or legal disability is an act of near-prohibited abominableness (makruh-e-tahrimi). However if the inten-

tion is there to return to the Masjid for the relevent congregational salaat, it would not be regarded as abominable.
(Durre Muktar mae - Shami Vol. 1; P. 668/9)

★ It is also recorded in Ahaadith to the effect that one who goes away from the Masjid after hearing the Azaan and without any valid reason or without the intention of returning to join the Jamaat Namaaz is a munaafiq (hypocrite). (Ibn Maja: P. 54).

★ If the Muezzin faints etc. whilst making Azaan it will be Sunnat-e-Muakkadah to repeat the whole Azaan.

★ If the Wuzu breaks whilst in the process of making Azaan or Iqaamat it would be better to complete the call before renewing the wuzu.

★ Making Azaan after burial is an act of Bid'at.

★ It is not necessarily essential that the Iqaamat must be made from the front row.

★ To say, "Ya Rasulullah" before Azaan is not necessary and not proven.

★ To stand up as soon as Iqaamat commences is correct for it is not necessary to wait for the Mukkabir to reach "Hayya-alal-Falaah" (Salaat is ready) before rising to form the rows.

★ It is not essential to offer reply to that Azaan which is called, in the Masjid just before the Jumuah Khutba.
(Fatawa Darul Uloom : Vol. 2; P. 124)

★ If Azaan is in progress one must wait for its completion before proceeding to the toilet to relieve oneself. However if the need is urgent and absolutely necessary then it is permissible to use the toilet at that time. (Fatawa Darul Uloom : Vol. 2; P. 130)

★ In the case of a new born baby, Azaan has to be recited in the right ear whilst Iqaamat has to be given in the left ear.

★ Azaan can be given during the times of grief.
(Mazhari Haq : Vol. 1; P. 206)

★ To increase the volume of the sound of Azaan the Mueaain should clog his own hearing by inserting his fingers into his ears.

★ For an individual who is saying his salaat at home the Iqaamat of his mosque is enough. Still better if one does so. However woman are not allowed to utter the Iqamah. (Noorul Ezah P. 61)

★ The Azaan and Iqaamat should be made with pauses: more lenghty stops for Azaan than for Iqaamat. A common error these days is that the Iqaamat is given in much haste which does not allow sufficient time to the Musallies to reach the rows and straighten themselves. Sometimes the Iqaamat is recited so softly that those occupying the rear end of the Masjid cannot hear anything. This defeats the purpose of Iqaamat. However the Musallies should note that to occupy the first row is highly

recommended and encouraged for it is full of Blessings in the light of the Shariah.

★ Calling of the Azaan inside the Masjid is permissible though not preferable; but the second Jumua Azaan, which is sunnat, should be called out in front of the Khateeb. (Fatawa Darul Uloom: Vol. 2 P. 85).

★ It is mustahab for all those who hear the Azaan to answer it verbally even though the listener may be in need of ghusal. (ibid. P- 86)

★ The answering of the Azaan verbally is mustahab but it is WAAJIB to respond physically by taking steps towards the fulfilling of the Farz. (ibid. P. 87)

★ There is no place especially specified for the Mukkabir to stand and call the Iqaamat. (ibid. P. 86)

★ Both Azaan and Iqaamat must be recited in Arabic.

★ It is Makroohe Tahrimi to sit and call Azaan, to repeat such an Azaan is Mustahab (preferable).

★ If Azaans from several Masjids are heard then it is better to answer all, if this is not possible, then the first Azaan heard should be answered.

CONDITIONS DURING WHICH AZAAN SHOULD NOT BE RESPONDED TO

(1) When one is busy in salaat.

(2) When one is listening to the sermon, whether of the Friday Salaat or some other sermon.

(3) When one is engaged in imparting or receiving religious education.

(4) When one is engaged in sexual intercourse.

(5) When one is urinating or passing stool.

(6) When one is taking meals.

INNER WISDOM OF AZAAN

TAUHEED AND RISAALAT

Islam is divine and every divine act is full of wisdom. The higher the status of the act, the greater the wisdom. Azaan is a Shiaar-e-Islam (an outstanding symbol of Islam). The words and the sequence of the words of Azaan as well as its purpose are also full of wisdom. Here we only touch upon the words and its sequence.

For success in this world and the hereafter and for true reformation a certain pattern has to be adhered to, viz, the qualities which have being outstanding in our pious predecessors must be umbibed.

Azaan is an invitation, so that we reap the reward of being a party that enjoins what is good and forbids evil-a pattern which was adopted by the Rasul of Allah (sallallaahu-alayhi-wasallam) and the Sahaba (R.A.). Conforming to the sunnat method of dawat will reap the NUSRAT (aid) of Allah. Methods which are contary to the prescribed sunnat method may outwardly seem progressive by the increase in external activities but this is generally short lived. May Allah save us from such methods.

In Mecca for 13 years Rasullullah (sallallahu-alayhi-wasallam) stressed on Iman. The finer details on the law and actions of Islam came later. Iman was learnt via sacrifice of life, property and time. The fruits of this was seen in Badr when the visible (angels coming down) nusraat (aid) of Allah was seen. In Azaan we learn the very same lesson, that the call and stress of dawat work must be on Iman firstly, for the Muezzein call is "Allah is Great", ie. towards Iman, to Tauheed first whereas Azaan is for the call of Salaat. Thus if a persons Iman is strong then he will respond to the call, "Come to Salaat" when it given.

The sequence of the words of Azaan show us the greatness, dignity, glory, might and power of Allah. That He is the Doer of everything. Pursue the lives of previous Ambiyya (A.S.) observing the sequence we note that Tauheed is followed by Risaalat. Without Risaalat Iman is not complete. In only the way of the Rasul (sallallaahu-alayhi-wasallam) salvation lies. Sahaba (R.A.) realised this and now pages of History bear testimony to the results. Adopting the way of Rasulullah (sallallaahu-alayhi-wasallam) will bring the world at our feet, going contary to this way has brought us at the feet of the world. The more one adheres to the Sunnat, the greater love and respect for Rasulullah (sallallaahu-alayhi-wasallam) is developed. Claim of love of Rasulullah (sallallaahu-alayhi-wasallam) lies in striving to conform to even the smallest Sunnat of Rasulullah (sallallaahu-alayhi-wasallam) not by mere lip service. Slight deviation or in fact slight mis-understanding of Rasulullah (sallallaahu-alayhi-wasallam) can be seen in the events of Uhud. Without believing in the Risalaat of Rasulullah (sallallaahu-alayhi-wasallam) and that Hadrat Muhammad (sallallaahu-alayhi-wasallam) is the last and final messenger of Allah, a person cannot be a Muslim.

INTENTION

For any action, intention is necessary, for action depend on intention. The Muzzein and the Inviter towards good are referred to in this ayat;-

> "Who is better in speech than one who calls to Allah, works righteousness, and says "I am of those who bow in Islam". (Quraan).

For both "Correction of Intention" is essential. Calling must be for the sole purpose of the pleasure of Allah and NOT for any form (wealth, fame, position of worldly interest. This will be achieved when Iman on Allah and His Rasul (sallallaahu-alayhi-wasallam) are firm. When this is done purely for Allah, it is called sincerity (Ikhlaas). Satan will try his utmost to spoil the good deed, so one must be careful not to make a good action hollow, lifeless and undeserving. The inviter because he is an Ummati of the Universal and Final Nabi (sallallaahu-alayhi-wasallam), must make the intention of inviting each man treading on this Earth.

SALAAT

When one responds to the Muezzin call and makes a little sacrifice, some hijrat (leaves some place one likes), ie. the home and proceeds to the Masjid, where one is the guest and Allah the host, the malaaikh (angels) are the attendants, wish peace and ameen to one's duas, then what better place could

which is going to give us salvation in both the worlds. A Muezzin and a Daee are both callers to the Marifat of Allah.

HONOUR FOR THE MUSLIM.

According to the Quraan and Ahadeeth, a believer should recognise the rights of Allah creatures and should be polite and humble to them. He should desire for others, what he desires for himself. A Muezzin is one desiring good for all his fellow brothers, the call and invitation is directed to those who have accepted Tauheed and Risaalat. A Daee is like a Muezzin in this sense also.

DAWAT

A muezzin is calling, "Come to salaat, Come to Success". Success is in Tauheed, Success is in Risaalat and the Daee is also directing his call to his fellow brothers stating Success is in obeying the commandments of Allah by

SOME TAJWEED RULES OF AZAAN AND IQAMAT

★ It is incorrect to lengthen and pull the letter 'Laam' in the words 'Allah' اللّٰه 'Elaah' اِلٰه and 'As-Salaah' of 'As-Salaatu Khairum Minan Nawm' for more than the duration of a single 'Alif'.

★ Both in Azaan and Iqamat it is Sunnat to read the end of each sentence as sakin, however in Azaan the Muazzin should pause at the end of each sentence but in Iqamat at the end of every two sentences except at 'Qad Qaamatis Salaah' where 'Waqf (pausing) shall be made at the end of each sentence.

NOTE: The first sentence of Iqamat shall also be read as sakin.

★ In Azaan and Iqamat the two 'Takbeers' i.e. the two Allahu-Akbars shall be regarded as one sentence.

★ The letter 'RA' of Akbar in both Azaan and Iqamat could be read either with a Fatha (Zabr) or Sakin. It is wrong to read it with a Dhumma (pesh). **Below is a** chart showing the correct and permissible vocal signs:

AZAAN AND IQAMAT

اَللّٰهُ اَكْبَرْ	اَللّٰهُ اَكْبَرْ	**When stopping the 'RA' will be read with a Sakin**
اَللّٰهُ اَكْبَرْ	اَللّٰهُ اَكْبَرَ	

اَللهُ اَكْبَرْ اِللهُ اَكْبَرْ ↑ OMITTED اَللهُ اَكْبَرَاللهُ اَكْبَر ↑ OMITTED	When joining the 'RA' will be read with a 'Fatha' and it will be joined directly to the laam of Allah; and the 'Hamzah' - i.e. Alif with Fatha - will be omitted

(a) **IQAMAT**

اَللهُ اَكْبَرْ اَللهُ اَكْبَرْ

اَللهُ اَكْبَرْ اَللهُ اَكْبَرْ

(WHEN STOPPING)

These two ways (a) & (b) are also permissable in iqamat.

(b) When joining

AZAAN

To be recited two times with a pause.

SAKIN

(1) اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ

> **IQAMAT**
>
> Iqamat (from nos. 1 to 7) is like Azaan except that there shall be no pausing (Waqf) between the two sentences and after 'Hay-Ya Alal

WHEN SHOULD THE MUQTADEE (one who follows the Imam) STAND UP FOR SALAAH AT THE TIME OF IQAMAT?

★ It is permissible to stand up at the beginning of the Iqamat and also not a sin to stand up later, but to delay one's standing until after 'Hay-Ya Alal Falaah' is wrong. In the Fiqah Kitaabs this Mas'alah is discussed under the section etiquettes of Salaah—vide Tanwirul Absaar, Nurul Eidaah etc. In order to understand the definition of 'Aadaab' etiqettes of Namaaz it is essential that we briefly explain the other terms used in Salaah also.

CONDITIONS: These are those items necessary for the validity of Salaah but not in the body of Salaah like having Wuzu.

FARAID: (Obligatory) its omission knowingly or unknowingly invalidates and nullifies the Namaaz like Ruku.

WAJIBAAT: Those items that are necessary to complete the Namaaz, the error of omitting any one of them **unknowingly** can be corrected by means of Sajda-e-Sahw. Its omission knowingly shall necessiate the Namaaz to be re-read. Example of Wajibaat, Jalsa-sitting between two Sajdas.

SUNNAT: Things proven to have been done by our Nabi Muhammad (sallallaahu-alayhi-wasallam) but so much stress is not laid on them as is laid on things Farz and Wajib. If any of these things are missed knowingly or unknowingly it does not invalidate Namaaz nor make Sajda-e-Sahw compulsory. However its omission knowingly brings condemnation and sin to the doer.

Etiquette: آداب Definition.

ولها آداب ترکها لا یوجب اساءة ولا عتابا

Its omission does not necessiate sin or punishment. *(Dure Muktar).* Example looking at the toes whilst in Ruku. From the above definition of etiquette it becomes manifest that the problem of when to stand up is a minor issue. To convert this minor difference into a major controversy, and fight over such a petty matters is foolishness. One the contrary participating in such trivial and petty disputes invariably results in the indulgence of Haraam as one party shall speak ill and criticise, disrespect and dishonour the other which is prohibited in Islaam.
Nabi Muhammad (sallallaahu-alayhi-wasallam) has said:
"Everything of one muslim for anotheris haraam, his blood, his wealth and his honour."

In another Hadis we read:
"To swear a Muslim is a sin"
Furthermore, if the standing up before the Mukabbir's saying of 'Hay-Ya Alal Falaah' was not permissible then it would not have been Mustahab to stand up immediately upon seeing the Imam when he enters the Musjid from the outside even though the Mukabbir did not reach 'Hay-Ya Alal Falaah' as is mentioned in Fatawa Alamgiri:

"If the Imaam happens to be outside and then enters the Musjid from the rear (for Salaah) and he passes a 'SAF' (row) the Muqtadees of that 'SAF' should stand. This is also the opinion of 'Shamsul A'immah' - Halawani, Sarakhsi and 'Shaikul Islaam' Khaharzadah.
And if the Imaam enters the Musjid from the front then the Muqtadess should stand as soon as they see him."

(Vol. 1 , P 35)

It is permissible to stand up at the beginning of Iqamat (in the presence of the Imaam) and also not a sin to delay the standing up until 'Hay-Ya Alal Falaah'. However to delay one's standing until after this (in the presence of the Imaam) is disliked and incorrect. It should also be borne in mind that it is incorrect to insist upon a Mustahab (preferable act). This point is well clarified by Imaam Tayyibi (R.A.) in his commentary of that Hadis of Mishkaat Shareef where Hazrat Abdullah Ibn Masood (R.A.) refers to the turning of Imaam after Namaaz:

"That person who insists upon a Mustahab making it a strict order and does not practise upon the leave and concession, then Shaitaan is a party to it."

Once Rasulullah (sallallaahu-alayhi-wasallam) inquired of the Sahabah (R.A.): Shall I inform you of an action that is better than Salaah, fasting and charity? The companions replied *"certainly." Nabi (sallallaahu-alayhi-wasallam) then said: "Maintain peaceful and good relations amongst yourselves, for verily quarrels among yourselves shave off (destory) Faith." i.e. just as a razor shaves off the hair, so does quarrelling affect Deen.*

ALLAH KNOWS BEST.